/124 cont./

123 283 and showed me how the raw cotton, merely cleaned of seeds, is twisted into thread with the spindle. The cotton plants stand 241 [392] between the huts everywhere; beside them grows mamona /castor oil plant/, whose oil serves us for wretched illumination in the [251] evening, and peppers. Mats are spread out on racks in order to dry the mandioca farina.

The roça,* the cultivated field, lies some distance away. The Bakairí plant mandioca, beans, rice, sweet potatoes, sugar, and deliver to the Fazenda Corrego fundo. Their rapadura was 272 excellent; the melada, a honey-sweet syrup, moved us to exclamations of admiration. The sugar cane is pressed between • 249 two cylinders in the simplest way. (Cf. the vignette at the be-

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Old-style hut.

[249] ginning of this chapter /see p. 2/).

We found Caetano's hut divided into three rooms. Caetano received us in the high, airy center room and shut the door, behind which little Luiza was doing housework. Felipe and Carlotta 354 Pareci lived in the corner room opposite. Three canga blocks 482 formed the hearth. Plaited back-baskets, which are carried by a forehead band and in which the women are said to carry up to six 412 arrobas. Graters to grate the mandioca, hard little spikes from 624 the rib of the buriti leaf are neatly set into the middle part of a narrow piece of wood almost a meter long.

/73 cont./

123 Tumayaua had me plant tobacco in front of his house, a
[249] proposal that astonished me somewhat until I realized that with my assistance he anticipated an excellent harvest or quality; hence I asked only that he start it, and then I crushed the capsules and put the seed into the ground, as though I had been a tobacco
[226] planter all my life. With Kulekule I had to go to the cataract
[199] below the village and help him with the fishing rod; he must not suspect that I had not swung this implement since grammar school days, when I had trouble rescuing it from the police.

226 One forenoon we took a very pleasant fishing excursion with
123 half a dozen persons, among them a few women, to the salmo, a pond that lay in the campo about two and a half kilometers from
[301] the village. We walked a short distance through the woods, the
[412] women carrying fishing baskets and weirs, Paleko with a section of fish teeth on a string around his neck, and under his arm a stone ax that he had sharpened on a stone at the river, during which he
[271] moistened it with saliva at his mouth. Meanwhile it was amusing to see how my intended and her sister drank out of the Kulisehu: mouth in water, supported on their two little hands, one leg in the air, not unlike young monkeys. On the way we sang together our ohohó ohohó hu in restrained tones, and I disturbed the morning quiet with a few louder songs. Alakuai took the liberty of removing my hat, but he was so happy with this adornment that in the name of all the saints I exposed my head to the pitiless campo sun.

226 Far away, to the edge of the wooded shore, stretched a queimada /burned clearing/ covered with fresh grass, only a single shade-giving tree stood beside the pond. In the middle of the knee-deep swampy water were set three weirs, half of which, with their mouths, protruded out. Then, with the fishing baskets, kîtu, which had the shape of a blunted cone open at the top and bottom and were put together out of thin, pointed sticks, /74/ several persons walked through the pond in a bent position and stabbed the ground quickly; the kîtu were inverted over the little fish and the latter pulled out from the top with the hand and placed in a hanging basket. After they had been working in this fashion for a while, they converged from various sides toward the center, where the weirs lay.

/131 cont./

would take exaggerated care of them by removing them on occasions when even for children it would not be necessary.

In the first Bakaïri village the population had increased by one young soul. Pauhaga had become a father and was observing the lying-in period along with his wife. I shall come back to the scene, which seemed comical to us, in discussing the couvade. The maize was a succulent green. We were offered excellent, somewhat dry maize beijus. My tobacco planting on village plaza had shot up tremendously and was fenced in all around by a palisade.

Fig. 8.
Indians disguised as Europeans.

But what did our astonished eyes catch sight of behind Paleko's house? A new construction, already far advanced, of a strange kind. Or rather, one of very familiar appearance. The Bakaïri had taken our rancho at Independencia as a model and, instead of their beehive, had started a house with a triangular gable /132/ and a two-sided roof. We had believed we were seeing something genuine in a remote corner, and already it was disappearing. "The first glimpse of light," says Santos, "will also be the last."

Tumayaua, who was going along to Independencia, nevertheless carried out the official farewell in Maigdri. He handed me two large gourd bowls. A little while after that he came to fetch me, seized me vehemently by the arm, and, shouting loudly all around, led me from the hut to the beam in the middle of the plaza and, with a sort of enthusiasm, pushed me down on to the seat. Soon four Kacaiben were sitting there in a row, side by side.

/209 cont./

Category B could probably be considerably enlarged. It depended on the need. The fruit trees under this were planted with great care. I have mentioned that in the first Bakairí village there was a sort of avenue of pikí trees; the Nahuquá cultivated this species with great enthusiasm. The mangaba: were popular and thrive especially well among the Bakairí, among the Kamayurá, and in particular, as was reported to me, among the Waurá, so that the Trumaí word "waurarí" seems to mean simply the Waurá fruit. The fruta de lobo was less frequently found near the village. Then, however, plants which they needed in any way for their implements and weapons were set out as required, if they did not occur in the vicinity of the village. Thus they transplanted near the village the spear grass growing in swampy soil, with which they shaved themselves, the best plants that /210/ furnished them thread, occasionally perhaps also the sapé grass with which the houses were covered. Most interesting, however, it seems to me, is the assurance that they planted the ubá arrow reed in large quantities on the Batovy, so as not to have to fetch it from distant places.

Besides casual inclinations and knowledge of management, the nature of the soil apparently played an important role. Tobacco grew excellently among the Suyá and the Aueti and was commonly smoked by the men, except in the first Bakairí village on the Batovy.* It plays an important part in medical

* This circumstance may have occasioned H. v. Ihering to say: "v. d. Steinen missed tobacco among the Bakairí of the Upper Schingú just as completely as bananas or metals" [Zeitschrift f. Ethnologie, 1893, p. 196]. I describe, cf. Durch Central-brasilien /Through Central Brazil/, p. 173 /see I. Steinen, this file, p. 55/, for Village III of the Batovy-Bakairí, the real part played by smoking, as the discoverers of the

3: Steinen--210E, D-5 (1884, 1887-1888) 1894 SP? Bacairi SP?

/210 cont./

Antilles found it. On the other hand, I share the opinion of v. Ihering, which I often expressed in lectures before I read his article, that the pipe in Brazil is of modern origin. Like the fishhook.

It plays an important part in medical treatment and is regarded as a very ancient acquisition of the culture heroes, who, as legend indicates, received it from the north. The drinking bowls and calabashes, especially the Cucurbita lagenaria, represented a major product for the Nahuquá, a somewhat lesser one for the Bakairí. The Mehinakú and the Bakairí had the best cotton. The orlean bush was valued above all by the Bakairí, the Mehinakú neglected it completely because watering it made too much work; the surprising circumstance upon my arrival in the village, namely, that no red-painted, but many black-painted figures were walking about, finds a very natural explanation.

Maize, represented among the Suyá by a species characterized by smallness of ears and a golden color of the kernels, and manihoca were found everywhere, but the latter was planted in decidedly greater amounts among the Mehinakú. They were the richest farmers of the upper Schingú. their word for manihoca was also adopted by the Trumaí. Of tuber plants, besides manihoca, we saw yams of two kinds and batatas, which we first found in quantities among the Mehinakú. Our men designated beans as "feijão de vara," pole beans, or as "feijão de rama," plantation beans. Of edible gourds, abóboras /Abóbras/, we saw only the seeds which the Suyá brought us in 1884 for eating, as we understood. The manduhi peanut occurred in a small species. There were definitely no guavas or bananas on the Schingú.

In my report about the first journey I pointed out the absence of bananas and especially stressed that for the question as to whether or not the banana was introduced in America only after the arrival of the Europeans this must be all the more decisive since the different Schingú tribes are of different origin and yet not a single one brought along the banana from the previous

[i.e., The tobacco -- Analyst]

[28 cont.]
114 361 the Rio S. Manuel and the Rio Paranatinga (officially named Rio Teles Pires), encountered the Bakairí of the Rio Novo and the Rio Paranatinga and those who had settled at the "Cabeceira do Chapadão." (31)

31. Antonio Pyrineus de Souza, loc. cit., p. 70.

361 622 [249] 361 In the aldea situated on the Rio Novo there still lived at this time the old cacique, Reginaldo, who then wore a long, white beard. He had good plantations, he carried on some raising of cattle and horses, and he had a stand of rubber trees from which he had rubber sought. (32) A small group of

32. Ibid.

Bakairí from the Arinos region lived at this time on the Cabeceira do Pedro, a tributary of the Rio Arinos. They were the Bakairí, [423] André, and four fellow tribesmen who owned plantations and [464] worked as rubber workers. (33)

33. Ibid., pp. 70 and 71.

159 622 593 361 Meanwhile changes had taken place among the Rio Paranatinga Bakairí. Antonio was still cacique of the aldea, which was still at the same place, slightly downriver from the mouth of the Rio Manuel River on the Rio Paranatinga (Rio Teles Pires), where it had been set up after the death of Cacique Felipe. Since the aldea contained at this time of seven houses, it may be assumed that Antonio still commanded a relatively large number of Bakairí. But he was no longer the sole ruler of all the Paranatinga Bakairí. The differences which had already existed for a long time between Antonio and his [159] [593] [361] nephew, José Conrado, had become intensified, and after a serious quarrel between them, José Conrado had left Antonio's